DEWAN'S REPLY: നിങ്ങളുടെ നിവേദനത്തിൽ അടങ്ങിയിട്ടുള്ള സംഗതി ഈഴവസമുദായത്തിലുള്ള വക്കു സക്കാർസർവ്വീസിൽശരിയായ പ്രാതിനിധ്യം കിട്ടണമെന്നാണ്. ഇങ്ങിനെ മറ്റു പല സമുദായക്കാരുടെയും പരാതിയുള്ളതിനാൽ അതിലേക്കു ഒരു പരിഹാരം കണ്ടുപിടിച്ചു നിർദ്ദേശിക്കുന്നതിനായി ഗവണ്മെൻറിൽനിന്നും ഒരു കമ്മിറ്റി ഏർപ്പെടുത്താൻ തീരുമാനിച്ചിട്ടുണ്ട്. ആ കമ്മിറ്റിയുടെ റിപ്പോർട്ടു വന്നശേഷം ഇതിനെപ്പറ്റി ആലോചിക്കാം.

[You urged the grant of adequate representation to Ezhavas in the public service. A Committee is to be appointed to examine the question of communal representation in service.]

172. Muslims and Public Service.

MR. V. BAPOO VYDIAR (*Nominated*), speaking in Malayalam, said that there were several educated and qualified men in the Muslim community who were fit to hold any appointment with credit. Till some years ago, the Government challenged the Muslims who represented the claims of the community in regard to public service to point out proper candidates on whom appointments could be conferred. Now that there were many duly qualified candidates, they were asked to wait a little longer and when they waited they were told that they were over-aged. There were only one Sirkar Vakil, one Munsiff, one Magistrate and one or two Inspectors of Police who were Muslims. It could hardly be expected that the above appointments were sufficient to satisfy the claims of Muslims. Heads of Departments and Government should give better encouragement to qualified Muslims.

A Muslim Judge should be appointed in the High Court. That matter had often been represented to Government. As the Muslims were subject to a special law, that suggestion was not too ambitious or unjustifiable. If there were not qualified Muslims in the country to hold the appointment, a qualified man should be got down from outside. The appointment of non-Travancoreans was not a novelty to the Government.

Muslims did not obtain higher appointments in the Judicial, Police, Revenue, Excise, Education and other Departments. It seemed as if the Muslims were kept out of the Judicial Department on purpose. That state of affairs should be immediately changed. In regard to the Revenue Department, there was no Muslim Tahsildar or Proverthicar. Not even a single Muslim graduate was entertained in the Excise Department as Inspector. In the Education Department, the Muslims were entirely ignored. In that department, the men who had already put in acting sevice could not be absorbed in the next five years, and so the Muslims had no chance in the near future.

Hardships were caused to the Muslims already in service on account of their claims and service being overlooked by the Heads of Departments and it was necessary to issue instructions to them to give

due encouragement to Muslim officers in service and not to disregard their claims. In the Committee proposed to be appointed to enquire into the question of appointments in public service, a capable Muslim who knew the real difficulties of the Muslims should also be appointed.

It was necessary to insist that the Muslim members nominated or elected to the various representative institutions such as the Legislative Council, the S. M. P. Assembly, Village Panchayat Courts and Municipal Councils should have at least a working knowledge of any one language. It was a matter of great satisfaction to the Muslims that the nominated Muslim member of the Legislative Council was a staunch upholder of Muslim interests.

DEWAN'S REPLY: നിങ്ങൾ പ്രതിപാദിച്ച വസ്തുതയെ സംബന്ധിച്ച് ഒരു കമ്മിറ്റി ഏർപ്പെടുത്തുന്നുണ്ട്. ആ കമ്മിറ്റിയുടെ തീരുമാനം വന്നശേഷം അതിനെപ്പറ്റി ആലോചിക്കാം.

[Your representation will be considered after the receipt of the report of the committee which is to be appointed to consider the question of communal representation in the public service.]

173. Muslims and the public service.

MR. P. S. HASSAN SAHIB (*Nominated*): speaking in Malayalam, said that comparatively speaking there was greater communal concord in Travancore than elsewhere. Communal representation in public service was the only question on which there was a sharp conflict of opinion.

There was nothing wrong in insisting that the important communities should have adequate representation in public service. But it was not proper that members of communities which were not so important should be excluded. Government had accepted that principle. But still appointments were chiefly given to members of some communities alone on the principle of efficiency. Efficiency could not be the monopoly of any particular community or communities. The principle of efficiency was applied to the disadvantage of those communities which were inadequately represented in public service.

The Muslims existed as a community in Travancore from very ancient times. They were noted for their loyalty and patriotism and, in regard to numerical strength, they were one of the important communities in the State. Though backward in education, they had attained a high position in trade, industries and agriculture. Even in the matter of education, they had in recent times made considerable progress. But their representation in public service was too meagre. It was unfortunate that the matter did not engage the earnest attention of the Government.

There was no Mussalman in the Revenue Department, from the post of the Land Revenue Commissioner down to the lowest *pakuthi* officer. In the Judicial Department and in the Huzur and Account